

## Surah 41 Surah HaaMeem Sajdah

### HAAMEEM SAJDAH

#### THE LINK BETWEEN SURAH HAAMEEM SAJDAH AND SURAH MU'MIN

*Surah Mu'min* explained that Only Allaah should be called upon when in need. *Surah Haameem Sajdah* goes on to explain the following matters. It is sometimes appears as if when people supplicate to their false gods or make offerings in their names, their difficulties are alleviated. They also sometimes see dreams that support their polytheistic beliefs e.g. they see their gods or saints telling them in a dream that their difficulty was not alleviated because they had not make a certain offering to them.

The response to this false belief is given in *Surah HaaMeem Sajdah* where Allaah dispels these occurrences as the doings of Shaytaan. Shaytaan afflicts a person with certain difficulties and releases his hold only when the person resorts to Shirk. Shaytaan instructs him about what to do by means of dreams. It is for this reason that Allaah instructs man in this *Surah* to remain steadfast on his belief in *Towheed* and to continue seeking forgiveness from Allaah.

Each of the *Surahs* beginning with the phrase '*HaaMeem*' contain a response to a specific question and they all support the subject matter contained in the previous *Surah*.

#### A SUMMARY OF THE SURAH

The *Surah* contains the following:

- \* An introduction followed by encouragement.
- \* Five arguments to support the central theme.
- \* Each proof is followed by a warning pertaining to this world or to the *Aakhirah*.
- \* Four objections.
- \* Three doubts are clarified.

سُورَةُ الْحَمْدِ مَكِّيَّةٌ وَهِيَ أَرْبَعٌ وَثَمَسُوْهُ اِتْرَافُ مَرْكُوعًا  
 بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allaah, the Most Compassionate, the Most Merciful.

حَمْدٌ

1. HaaMeem. (Only Allaah knows the correct meaning of these letters.)

تَنْزِيلٌ مِّنَ الرَّحْمٰنِ الرَّحِيْمِ

2. (This Qur'aan is) A revelation (guidance) from the Most Compassionate, the Most Merciful.

كُتِبَ فُصِّلَتْ اٰيٰتُهُ قُرْاٰنًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُوْنَ

3. (This Qur'aan is) A Book, the verses of which have been clearly explained as an Arabic Qur'aan, for a nation with knowledge (understanding).

بَشِيْرًا وَنَذِيْرًا فَاَعْرَضَ اَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُوْنَ

4. (It is) A carrier (announcer) of good news (for the Mu'mineen) and a warner (for the Kuffaar). However, (instead of listening to the warnings) most of them turn away (pay no heed) and do not listen. (They have no interest in accepting the truth.)

وَقَالُوْا اَقْلُوْبُنَا فِىْ اَكِنَّةٍ مِّمَّا تَدْعُوْنَا اِلَيْهِ وَفِىْ اٰذَانِنَا وَقْرٌ مِّنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاَعْمَلْ اِنَّا عٰمِلُوْنَ

5. They (the Kuffaar) say (to the Ambiyaa and those who call them to Imaan), "Our hearts are veiled (covered) from what you call us towards (we do not understand you) and there are props in our ears. There is also a barrier between you and us, so do (as you please), we shall do (as we please)."

قُلْ اِنَّمَا اَنَا بَشَرٌ مِّثْلُكُمْ يُوحٰى اِلَىَّ اِنَّمَا الْهَكْمُ اِلٰهُ وَاحِدٌ فَاسْتَقِيْمُوْا اِلَيْهِ وَاسْتَغْفِرُوْهُ وَوَيْلٌ لِّلْمُشْرِكِيْنَ

6. Say (to them, O Rasulullaah ﷺ), "(I cannot force you to accept because) I am just a human being like you. Revelation has been sent to me that your Ilaah is only One. So remain devoted



**13. If they (the Kuffaar) turn away (from the truth), then say, “I warn you of a punishment like the punishment of the Aad and Thamud.”**

إِذْ جَاءَتْهُمْ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً  
فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كِفَرُونَ ﴿١٣﴾

**14. When their Rusul came to them from the front of them and from behind them (in every manner they thought appropriate, saying), “Worship Allaah Only”, they replied, “If our Rabb wanted (to send a Rasool), he would have sent angels (as Rusul instead of humans). We therefore disbelieve in what you have been sent with (for you are a mere mortal).”**

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ  
هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿١٤﴾

**15. As for the Aad, they were arrogant (proud) on earth without reason, and said, “Who can be more powerful than us?” Did they not see that Allaah Who had created them is more powerful than them? They also rejected (denied) Our Aayaat (guidance).**

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحْسَاتٍ لِنَذِيقَهُمْ عَذَابَ الْخَزْيِ فِي الْحَيَاةِ الدُّنْيَا وَلِعَذَابُ  
الْآخِرَةِ أَخْزَىٰ وَهُمْ لَا يُنصَرُونَ ﴿١٥﴾

**16. So We sent a fierce (fearful) windstorm against them during the ill-fated days (the days of punishment, which lasted for seven nights and eight days), to make them taste (suffer) a humiliating punishment in this worldly life (before tasting the punishment of the Aakhirah). The punishment of the Aakhirah is even more humiliating (degrading), and they will never be assisted (aided).**

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَخَذَّاهُمْ صِعْقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ ﴿١٦﴾

**17. As for the Thamud, We guided them (by sending Saalih عليه السلام to preach Towheed to them), but they chose (spiritual) blindness instead of guidance. So, because of what they earned (their kufr and sins), a disastrous punishment seized them, which was extremely humiliating.**

وَنَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿١٧﴾

٢٠٦

**18. We rescued (from the punishment) those who had Imaan and who possessed Taqwa (those who were pious).**

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿١٨﴾

**19. (Do not forget) The day when Allaah's enemies will be gathered (and herded) towards the Fire (Jahannam) and (because of their large numbers, they will have to be) restrained (controlled so that order is maintained).**

حَتَّىٰ إِذَا مَا جَاءَهُمْ شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٩﴾

**20. (This will continue) Until, when they arrive (come close to) there (Jahannam), their ears, eyes and skins will testify (against them) about what (actions) they did (in the world).**

وَقَالُوا لَئِنْ لُجُودُهُمْ لَمَّ شَهِدَتْ عَلَيْنَا قُلُوبُنَا أَنَّا ظَنَنَّا أَنَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَالْيَوْمَ لَنُرْجَعُونَ ﴿٢٠﴾

**21. (When their skins begin to testify to the evil acts that they had witnessed them doing,) They will say to their skins (and to their other limbs that will testify against them), “Why do you testify (bear witness) against us (when we did these acts for your pleasure as well)?” They (their skins and other limbs) will reply, “Allaah, Who gives speech to everything has enabled us to speak. It was He Who created you the first time, and to Him is your return.” (How can we hide anything from such a Great Being? We have no option but to speak the truth.)**

وَمَا كُنْتُمْ تَسْتَرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ ﴿٢١﴾

**22. (Addressing these people on the Day of Qiyaamah, Allaah will say,) “You did not hide (your actions little imagining) that your ears, eyes and skins will testify against you (as you now see them doing), but (even worse than this,) you (foolishly) thought that Allaah is unaware of most of the things you do.”**

وَذَلِكَ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَدْتُمْ فَأَصْبَحْتُم مِّنَ الْخَاسِرِينَ ﴿٢٢﴾

**23. “That was the perception (idea) that you held about your Rabb which has destroyed (doomed) you and made you among the losers (among the Kuffaar).”**

فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَعِذُّوا بِمَا هُمْ مِنَ الْمُعْتَبِينَ ﴿٢٣﴾

**24. Even if they exercise patience, (it will be useless to them because) the Fire shall (still) be their abode (final destination). And (their position will be so unfortunate that even) if they try to please Allaah (using whatever means they have), they will never be allowed to do so.**

وَقِيضَ لَهُمْ قُرْءَاءُ فَرِيضَتِهِمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أَمْرِ



قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنَّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَسِرِينَ ﴿٢٥﴾

**25. We have appointed companions (Shayaateen) for them (the Kuffaar), who (are with them all the time and who) beautify (make appealing) for them their present and past (evil actions so that they continue sinning). The decision (to be punished) shall be passed against them, together with all the (Kuffaar) groups of man and Jinn that have passed before them. Verily, they are all losers.**

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا هَذَا الْقُرْآنَ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ ﴿٢٦﴾

**26. Those who commit kufr say (to each other), “Do not listen to this Qur’aan, and (if it is still recited, then) make a noise (to disturb its recitation) so that you may be victorious (in putting an end to its recitation).”**

فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٢٧﴾

**27. So (especially because of such acts that are aimed at preventing others from Islaam) We shall definitely let the Kuffaar taste a severe (terrible) punishment, and We shall certainly punish them for the worst of actions (the sins) that they do.**

ذَٰلِكَ جَزَاءُ عَدَائِ اللَّهِ النَّارُ لَهُمْ فِيهَا دَارُ الْخُلْدِ جَزَاءُ يَمَّا كَانُوا يَافِكُونَا ﴿٢٨﴾

**28. This Fire (of Jahannam) shall be the punishment for Allaah's enemies. They shall have an eternal abode (everlasting place) there as punishment for rejecting (denying) Our Aayaat.**

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرْنَا الَّذِينَ آصَلْنَا مِنَ الْجِنَّ وَالْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونُوا مِنَ الْاسْقَلِينَ ﴿٢٩﴾

**29. (When suffering punishment in Jahannam,) Those who commit kufr will say, “O our Rabb! Show us the two groups from the Jinn and humankind who misled us (to commit kufr in the world). We want to trample them beneath our feet so that they become of those who are most humiliated (among the lowest).”**

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَكْفُفُوا وَلَا تَحْزَنُوا وَأَبْشُرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣٠﴾

**30. Verily those who say, “Our Rabb is Allaah” and are then steadfast (on their Imaan and fulfil all its requisites), angels shall surely descend to them (when they are about to die, saying to them), “Neither have any fear (of the future) nor grief (over the past), and rejoice about the Jannah that you have been promised.”**

نَحْنُ أَوْلَىٰكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُي ۖ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾

31. “We are your friends in the life of this (present) world (always guiding you to do good), as well as in the Aakhirah (where we shall welcome you and see to your needs). There (in Jannah) you shall have whatever your heart desires, and you shall have whatever you ask for.”

نَزَّلْنَا مِنْ عَفْوَ رَحِيمٍ ﴿٣٢﴾

٣٢

32. “This is the hospitality from (generosity of) the Most Forgiving, the Most Merciful.”

وَمَنْ أَحْسَنُ قَوْلًا لِمَنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

33. Whose speech can be better than the one who calls (others) towards Allaah (by inviting them towards Islaam and good deeds), who (practises what he preaches when he also) performs righteous deeds, and (humbly) says, “I am from the Muslims (those who submit to Allaah).”

وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

34. Good and evil cannot be equal. Resist (the evil harassment and insults of your enemies) with that which is best (by being kind and forgiving), and (when you do this, you will notice that) the one between yourself and whom there was enmity (your enemy) will instantly become like your bosom (intimate) friend.

وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا ۖ وَمَا يُلْقِيهَا إِلَّا ذُو حِظٍّ عَظِيمٍ ﴿٣٥﴾

35. Only the patient ones will be inspired with (doing) this (because every person cannot achieve it). Only the most fortunate will be inspired with this.

وَمَا يَنْزِعُكَ مِنَ الشَّيْطَانِ نَزْعٌ ۖ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾

36. If any whisper (temptation to do evil) from Shaytaan has to reach you, then seek Allaah's protection. Undoubtedly, He is the All Hearing (will hear your plea), the All Knowing (knows exactly how to repel Shaytaan's influence).

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ رَآيَاهُ تَعْبُدُونَ ﴿٣٧﴾

37. From among Allaah's Aayaat (demonstrating Allaah's power) are the night, the day, the

sun, and the moon. If you worship Allaah only, then do not prostrate to the sun, nor to the moon, but prostrate to Allaah Who has created them. (They are all His creation and therefore do not deserve to be worshiped.)

فَإِنْ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ۝٣٨

سُجْدَةُ  
الْحَمْدِ

**38.** (However, despite hearing this,) If they (the Kuffaar) are arrogant (proud and refuse to accept), then (Allaah does not need their worship because) those (angels) who are close to your Rabb glorify Him day and night without becoming tired. (One who recite or hears this verse being recited should perform Sajdah.)

وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْزَلَتْ وَرَبَّتْ إِنَّ الَّذِي أَحْيَاهَا الْمُجِي الْمَوْتُ  
إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝٣٩

**39.** Also from His Aayaat (demonstrating His great powers) is that you see the earth bare (dead). Then, when We send rain upon it, it begins to stir (with life) and flourish (with vegetation). Verily, the One Who gives life to it (to the dead earth) is the One Who gives life to the dead (Who will resurrect people on the Day of Qiyaamah). Indeed, He has power over all things (can do anything).

إِنَّ الَّذِينَ يُجَادُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرًا مِمَّنْ يَأْتِي إِمْنًا يَوْمَ الْقِيَمَةِ أَعْمَلُوا  
مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝٤٠

**40.** Verily those who deviate from (distort, misinterpret and misrepresent) Our Aayaat are not hidden from Us. (We are Aware of what they do and will punish them for it.) Is the one whom We cast into the Fire better than the one who will arrive safely on the Day of Qiyaamah? Do as you please. Allaah is definitely Watching what you do. (Remember that you will be punished for your sins in the Aakhirah)

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ۝٤١

**41.** Indeed those who disbelieve in the Reminder (Qur'aan) when it came to them (would never have disbelieved if they had contemplated about it). (Had they contemplated about it, they would have realised that) Without doubt, the Qur'aan is a mighty (sublime) book.

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ مُّبِينٍ ۝٤٢

**42.** No falsehood (dishonest) can approach (come near) it from the front or from the back (from any direction). It is a revelation from the Wise, Who is Most Worthy of praise. (The Qur'aan can therefore never be altered or corrupted in any way.)

مَا يَقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ۝٤٣



**43.** (O Rasuullaah ﷺ!) You are being told only what was already said to the Rusul before you (the Kuffaar therefore cannot accuse you of inventing new beliefs). Without doubt, your Rabb is One of immense forgiveness (and will forgive the Kuffaar if they repent and accept Islaam), and (on the other hand, He is) also One Who can inflict painful punishment (on those who die as Kuffaar).

وَلَوْ جَعَلْنَاهُ قُرْآنًا عَجَمِيًّا لَقَالُوا لَا فُصِّلَتْ آيَاتُهُ ۖ أَعَجَمِيٌّ وَعَرَبِيٌّ قُلْ هُوَ الَّذِي أَنْوَاهْدِي  
وَشِفَاءٌ لِّلَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقُرْوْهُ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادَوْنَ مِنْ مَّكَانٍ بَعِيدٍ ۝٤٣

وَلَوْ جَعَلْنَاهُ قُرْآنًا عَجَمِيًّا لَقَالُوا لَا فُصِّلَتْ آيَاتُهُ ۖ أَعَجَمِيٌّ وَعَرَبِيٌّ قُلْ هُوَ الَّذِي أَنْوَاهْدِي  
وَشِفَاءٌ لِّلَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقُرْوْهُ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادَوْنَ مِنْ مَّكَانٍ بَعِيدٍ ۝٤٣

**44.** (The Mushrikeen of Makkah said that the Qur'aan would have been miraculous if all or part of it was in a non-Arabic language because Rasuullaah did not know any language other than Arabic. In response to this, Allaah says,) If We had revealed (part of or) the (entire) Qur'aan in a language other than Arabic, they (the Mushrikeen of Makkah) would have said, "Why are its verses not clearly expounded (in Arabic so that we could understand) ? How can the scripture not be Arabic when the Prophet is an Arab?" Say, "It (the Qur'aan) is a (means of) guidance for those who have Imaan, as well as a cure (for spiritual and physical ailments). As for those who do not have Imaan, they have props in their ears and it (the Qur'aan) is a means of deviation for them (because they deviate further each time they reject another verse). These are people who are called from a distant place." (Just as a person who is called from far off cannot hear the caller, these people are also unable to hear the message of truth.)

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَخْتَلَفَ فِيهِ ۖ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ وَأَنَّهُمْ  
لَفِي شَكٍّ مِنْهُ مِرْيَبٍ ۝٤٤

**45.** Verily We gave Moosa the Book (the Torah), concerning which disputes (differences) arose (between the Bani Israa'eel). If it were not for a decree proceeding from your Rabb (stipulating a fixed time for their punishment), a decision (for them to be punished) would have been given already. Undoubtedly, they are in great doubt about it (the coming of their punishment).

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ ۝٤٥

**46.** Whoever does a good deed, does so for his own benefit (because he will receive the reward for it), and whoever commits a sin, it will be to his own detriment (because he will suffer the punishment for it). Your Rabb never oppresses His bondsmen. (A person will therefore never be deprived of a reward due to him neither will he be punished for a sin he did not commit.)

إِلَيْهِ يَرْدُّ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامٍهَا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا  
بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ إِبْنُ سُورَكٍّ ۚ قَالَ أَلَا أَتَاكُمْ مَائِمًا مِنْ شَهِيدٍ ۝٤٦

**47.** The knowledge of (when) Qiyaamah (will occur) is referred to Him only (only Allaah knows when Qiyaamah will take place). In His knowledge is every fruit that emerges from its covering (sheath), every female that bears (a child), and every female that delivers (only Allaah knows the

qualities and future of the child). **The** (Day of Qiyaamah is the) **day when they** (the Mushrikeen) **will be asked** (by Allaah), **“Where are My partners** (the partners you ascribed to Me)” (Call them to help you.) **They will submit,** **“We declare** (confess) **to You that none of us can testify** (that You have any partner. Today we have realised that our beliefs were wrong).”

وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَظَلُّوا مَا لَهُمْ مِنْ مَّخِصٍ ۝٤٨

**48. Those** (gods) **that they used to call upon** (worship) **will be lost to them** (unable to assist them) **and they will be convinced** (understand) **that they have no escape.**

لَا يَسْمُرُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ ۝٤٩

**49. Man never gets tired of praying for good** (fortune, such as more wealth and progress in every field. This indicates his greed for the good things of this world). (Furthermore, man is also ungrateful to Allaah because) **If adversity** (hardships) **has to afflict him, he completely loses all hope** (as if Allaah had never given him any good fortune previously and will never give him any in future).

وَلَيْنَ أَذْقَنَهُ رَحْمَةً مِّنَّا مِنْ بَعْدِ ضَرَّاءَ مَسَّتْهُ لِيَقُولَنَّ هَذَا إِلَىٰ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِندَهُ لَاحْسَنَیْ فَلَئِن نَّبِّئُ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَهُمْ مِنْ عَذَابٍ عَلِیْظٍ ۝٥٠

**50. If We allow him to taste Our mercy** (by granting him good fortune) **after the adversity** (hardships) **that afflicted him, he will certainly say,** **“I deserved this** (because of my own doing). **I do not think that Qiyaamah will take place. If** (Qiyaamah does take place and) **I am ever returned to my Rabb, I shall definitely have the best by Him** (something better than this without ever having to suffer).” **So** (on the Day of Qiyaamah) **We shall certainly inform the Kuffaar of what** (evil) **they did** (in the world), **and We shall definitely make them taste a severe** (harsh) **punishment** (because of their kufr and sins).

وَإِذَا أُنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأْبِجُنِبُهُ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِیْضٍ ۝٥١

**51. When We favour man** (with blessings), **he withdraws and turns away** (from worshipping Us, whereas he ought to be thanking Us for what We have granted him). **However, when hardship afflicts him, he** (then turns to Us and) **offers lengthy prayers** (so that We may remove his hardship).

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِندِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ ۝٥٢

**52. Say** (to the Kuffaar), **“Tell me. If this** (Qur’aan) **is really from Allaah and you reject it** (without contemplating and deliberating), **who will be further astray than the person who fiercely opposes** (the teachings of the Qur’aan)?” (Therefore, do not be hasty to reject the Qur’aan without giving it a chance

to prove itself. Think and ponder over what you do because you stand to suffer a tremendous loss if you reject the Qur'aan which comes to you from Allah.)

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۖ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۝

**53. (Nevertheless,) We shall (still) soon show them Our Aayaat on the horizons (of the world) and within themselves, until it becomes clear to them that it (the Qur'aan) is certainly the truth. Is it not sufficient that your Rabb is Witness over everything? (His testimony that Rasu'lullaah ﷺ is His Nabi and that the Qur'aan is His Word is sufficient even if the Kuffaar refuse to accept it.)**

أَلَا إِنَّهُمْ فِي مَرِيقَةٍ مِّنْ لِّقَاءِ رَبِّهِمْ ۖ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ۝

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**54. Behold! (The reason for their rejection is that) They doubt meeting their Rabb. Behold! He Encompasses everything. (He knows everything and will punish them for their wrong beliefs and evil actions.)**